L. B. Winterstein

National Calamities from God, and Thoughts on President Lincoln's Assassination.

A DISCOURSE,

DELIVERED AT THE

PRESBYTERIAN CHURCH,

LEXINGTON, RICHLAND CO., O.

SABBATH EVEN'G, APRIL 23, 1865,

BY W. G. HILLMAN.

MANSFIELD:
PRINTED AT THE HERALD BOOK AND JOB PRINTING ESTABLISHMENT.
1865.

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CORRESPONDENCE.

Rev. W. G. Hillman:

Dear Sir:—We, the undersigned, do respectfully solicit for publication, a copy of the Discourse, delivered by you on Sabbath Evening, April 23d, 1865, on *Our National Calamities and President Lincoln's Assassination*, believing that its distribution among the people of the community, will be a great benefit.

L. McQUOWN,	H. WINTERSTEEN,	C. S. COOK,
J. C. VENNUM,	S. SHULER,	WM. MATHEWS,
C. H. BEVERSTOCK,	WM. F. THUMA,	D. A. PALM,
A. B. BEVERSTOCK,	S. KING,	PETER STRAUSBAUGH,
H. S. MOORE,	P. THUMA,	WM. CAMPBELL,
G. MILLER,	JOHN MITCHELL,	T. POLAND,
G. HISKEY, (Rev.)	S. BOWERS,	A. SHAUCK,
JOHN G. WALKER,	J. WINTERSTEEN,	J. EBY,
T. S. GRAHAM,	H. P. ANDERSON, (M. D.)	E. BULL.
H. S. GRAHAM,	G. V. FRY, (Rev.)	

Messrs. L. McQuown, J. C. Vennum, C. H. Beverstock, A. B. Beverstock, H. S. Moore and others:

Gentlemen:—Permit me to acknowledge the receipt of your request for publication, a copy of the Discourse, delivered on Sabbath evening, April 23d. Were I to act in accordance with my own feelings, I should return you a negative reply. But as it is your opinion, that its circulation will be beneficial, I place the MSS. at your disposal.

Yours, faithfully,

W. G. HILLMAN.

Lexington, Ohio, May 16, 1865.

NATIONAL CALAMITIES FROM GOD:

AND THOUGHTS ON

President Lincoln's Assassination.

"Shall there be evil in a city, and the Lord hath not done it."—*Amos, III. c. part 6 v.*

Amos, in the commencement of this chapter, expatiates on the Divine goodness towards the Hebrew people—tells them of their abuse of it—and predicts the certainty of the punishment that must follow.

"Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

Then in a series of pointed and parabolic interrogations, the prophet illustrates the punishment which must be endured as the result of disobedience.

"Can two walk together, except they be agreed?

"Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

"Can a bird fall in a snare from the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?"

The positiveness of punishment for sin, is the point insisted on in these similitudes, on the hypothesis that the guilty people did not repent. Though the Lord had determined to inflict punishment on them, yet He did not execute it until He had given them warning, and afforded them an opportunity to develop penitence and obedience.

"Surely the Lord God will do nothing, but (except) He revealeth His secret (purpose) unto His servants the prophets."

Thus did He delay to "do His work, His strange work;" and mercy He mixed with judgment.

The last interrogation—which might be rendered, "Shall there be evil in a city, and JEHOVAH HATH NOT INFLICTED IT?"—directly ascribes the infliction of temporal calamities to God, as the punisher of sin. To the INTRODUCTION OF MORAL EVIL, the inspired seer does not refer. Mysterious was its origin and existence; but so pure and holy is the Great God, that it was impossible for Him to be its Author. "Let no man say when he is tempted. I am tempted of God: for God can not be tempted with evil, neither tempteth He any man." All good, moral actions emanate from the Infinite Creator. All evil moral actions proceed from the finite creature. The Sovereignty of Deity must be admitted, and the responsibility of humanity we dare not ignore. But a scriptural distinction there is between God's decretal and permissive will. Even moral evil has been PERMITTED, and that permission is by predetermination for the advancement of the Divine purpose and glory.

The EVIL of the text, then, is a synonym for judgment or calamity. Hence, civic and cosmopolitan judgments come from God. Divine Agency must be recognized in all local and national calamities. Our troubles as a country, though they are inflicted as chastisements for national crimes, must be traced up to a Divine source. This fact lies at the foundation of the problem before us. Its solution is no new thing in the experience of the different world-powers. With these principles enunciated and understood, we at once approach the subject suggested by the text and the times, which was announced for this evening's contemplation:—

NATIONAL CALAMITIES FROM GOD, AND THOUGHTS ON PRESIDENT LINCOLN'S ASSASSINATION.

May the Disposer of all events, bless to us the truths that may be uttered, relative to the awful events of the present hour!

I.

The first proposition that the text and times suggest is, THAT CALAMITIES FROM JEHOVAH ARE NOW EXPERIENCED BY THIS NATION.

These calamities have taken the form of war with its fearful concomitants. War is a terrible, a tremendous evil. An intestine struggle is its worst type. Civil war is a retributive judgment from the hand of the just Ruler of the Universe. If it were not deserved, we should not now have to lament over its existence in this land of the Pilgrim Puritans; and, for many years, of unparalleled peace. Yet, alas! it is here in all its virulence. Think of the treasure expended, of the property destroyed, of the blood spilt, of the suffering produced, of the lives taken, of the bereavements multiplied, and of the people decimated. Here we have a general view of the ravages of war. A particular view is still more ghastly and horrible. Conceive if you can of the human butchery, the wholesale carnage, the piercing groans, the huge heaps of corpses huddled together, and the reigning desolation of the gory battle-field. Does not all this, and more than this, proclaim that the American war is a Divine judgment?

Some regard war as a calamity, others, a crime. It is both. To the loyal and invaded party, who, in the legitimate functions of the Government Supreme, are compelled to act on the defensive to promote good order and to save the nation's life—war is a sad calamity. Treason and Rebellion inaugurated it in our midst by firing the first gun—by first drawing the sword. What was to be done by the people of the patriotic States, through their Chief Executive, but to vindicate the honor of the flag which had been insulted and trampled upon? This they did by sending forth their fathers, husbands, brothers, sons and fellow-citizens to the battle arena to contend with the defiant foe. Self-defense is one of the first laws of nature and of God. A compromise with rebels and traitors was impossible, and if it could have been consistently made it would only have warded off the evil day for a time, and increased the evils ten fold, if not ten times ten. But God raised up, as He always does, a man for the occasion. For the manner in which President Lincoln kept inviolate his oath of office during four long years of civil commotion, his memory will ever be fragrant in the hearts of a grateful, yet stricken people. The Churches and Christians of the land are not second to any in their veneration of that mem-

ory, seeing it is one of the first principles of Christianity to vindicate and promote law and order. Our Confession of Faith states; "It is lawful for Christians to accept and execute the office of a magistrate when called thereto; in the managing whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions." Still all will admit, that when war becomes necessary, calamitous will be the results. Sickening, however, as such results may be, God will so overrule them that Truth and Equity will eventually triumph.

To the guilty party, who, prompted by rebellious and treasonable sentiments, greed and aggression, throw down the gauntlet, commit the overt act, and commence hostilities which result in anarchy, devastation, bloodshed and death—war is a great and monstrous CRIME. Such a crime must sooner or later reap the vengeance of Heaven. Punishment will surely follow. "The voice of thy brother's blood crieth unto me from the ground." "He (Magistrate) beareth not the sword in vain."

We have spoken of war as an EVIL, rather we should say, the evil is in the CAUSES that lead to it. There are frequently humors in the body politic, which require war, or some other judgment, to throw them off, in order that health and strength may be enjoyed. Like a thunder-storm, war purifies the moral and political atmosphere. As collisions of flint and steel produce sparks of light; and as lightning, whose voice is thunder, devours the vapors of miasma, so this nation will be the brighter and purer for this ordeal of blood and fire. It is destined to come forth as gold.

Thus mercy is commingled with judgment. The development and progress of events in every stage of the war, corroborate this statement. As one dark scene gradually melted away, so a brighter and more cheerful scene appeared upon the canvass. Our calamities have been blessings in disguise. With this belief, let us humble ourselves under the hand of the Sovereign Disposer of all present circumstances; and confide in the heart of the Eternal Originator of all future events. "Shall not the Judge of all the earth do right?"

Added to these calamities, is the assassination of our beloved and respected late President, Abraham Lincoln. Who can forget Saturday the 15th of April, 1865, when the awful, fatal tidings reached our ears that he was shot—that he was dead? Says a public paper: "The bullet that pierced the head of President Lincoln, touched the heart of the nation. No event since the death of Washington has so filled the land with sorrow.

"Added to the grief that would have been felt at the death of one so well respected as President Lincoln, is the unspeakable indignation and horror at the manner of his taking off, which we cannot help ascribing to a fanatical sympathy with the blackest and bloodiest treason that the world ever saw.

"Then it is a reflection, full of mournfulness that words are weak to tell, that after a life of such hard labor, and years of such harrassing anxieties, seasons of the deepest gloom, and no intermission in the heaviest cares, President Lincoln should be struck down just as he had gained the public confidence and appreciation—in the blaze of victory and the dawn of peace." My hearers, I feel that I am perfectly unable to speak of this tragical and damnable deed. Words can not paint it with too much blackness. Murder under any circumstances is truly appalling; but this is of a national character. The death shot which deprived the President of his precious life, and the country of his invaluable services, was aimed at the heart of the Government, and at the heart of the millions of patriotic and loyal people of the United States. Every lover of the "Stars and Stripes" is filled with sorrow, and covered with mourning. Permit me here to copy from the "Dayton Empire," which has been one of Mr. Lincoln's bitterest antagonists. The following appeared on the morning of the assassination: "Last night was a night of horrors in Washington. President Lincoln perished by the hand of an assassin. At any time this would have been monstrous—inexpressibly horrible. Just now it is the worst public calamity which could have befallen the country. Great God! have mercy on us! This is the beginning of evils. The hearts and hopes of all men—even those who had opposed his policy, earliest and strongest—had begun to turn toward Abraham Lincoln for deliverance at last. And not without reason. * * * But he

has fallen by the most horrible of all crimes, and HE WHO AT THIS MOMENT, DOES NOT JOIN IN THE COMMON THRILL AND SHUDDER WHICH SHOCKS THE WHOLE LAND, IS NO BETTER THAN THE ASSASSIN."

The latter part of this language is emphasized, and that justly. It breathes the spirit of sound law, philosophy and theology. With religion and scripture WE have to do. The moral code says, "Thou shalt do no murder." The Christian precepts says, "Ye have heard that it was said by them of old times, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire." Olshausen comments on this language of the God-man thus: "In opposition to the pharisaical explanation given to the sixth commandment, by which murder was understood but of the outward act, and reckoned among minor crimes, the Saviour unfolds the comprehensive meaning of the commandment, 'Thou shalt not kill,' which forbids not only the outward act but also the inward disposition of hatred. Our Lord thus seizes the act in its spiritual origin, and attacks sin in its source, which the Pharisees hypocritically spared. Hatred is moral murder." The Larger Catechism of the Presbyterian Church has this question, "What are the sins forbidden in the sixth commandment?" Answer. "The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful or necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, * * * * provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any." From all this it is evident that he who sympathizes with murder or a murderer from motives of hatred, anger, party-spirit and the like, in the eye of heaven, is guilty of the base crime. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Therefore, any person who gloats over the cold-blooded murder of Mr. Lincoln,

not only, as the "Dayton Empire" expresses it, "is no better than the assassin," but also is unqualified to be a citizen under the good government of the United States, and much more is unfit to be a member of the holy Church of Christ. Fearfully depraved must such heart be before God. Wayland, in his Moral Science, says, "That the moral quality of the action resides in the intention. * * * Let the result of an action be what it may, we hold a man guilty simply on the ground of intention, or on the same ground we hold him innocent. Let no one flatter himself that he is innocent, if he love to meditate upon any thing which he would blush to avow before men, or fear to unveil before God."

That no such character exists in the Free and Loyal States, that is to say, one who would vindicate or rejoice over the cruel murder of President Lincoln, we would cherish a sincere hope. But suppose such a character does exist, and is known, what is to be done? Wayland sums up the duty in a nut-shell: "He who conceals a crime against society, renders himself a party to the offence. We are bound here, not merely to speak of it, but also to speak of it to the proper civil officer, in order that it may be brought to trial and punishment. * * No wicked person has a right to expect that the community will keep his conduct a secret from those who have a right specially to be informed of it. He who does so is partaker in the guilt." Let this language be well weighed. "I speak to wise men, judge ye what I say." The gist of this reasoning is, punishment must be inflicted on all who are guilty of uttering words and performing deeds which are prohibited by the Statutes of the State, or the Constitution of the Country. And law-abiding citizens are bound to support the legal authorities in the discharge of their onerous duties. Mob-law every such citizen will discountenance—under all circumstances it is to be decried. With unanimous voice, let us condemn the bloody deed which has shocked the civilized world —let us urge the infliction of the full penalty of the law upon the guilty culprits and upon those who give them countenance—and let us bow with reverential submission to Him who has sent this additional calamity upon our afflicted nation. "Shall there be evil in a city, and Jehovah hath not inflicted it?"

II.

The second proposition that the text and the times suggest is, THAT NATIONAL CALAMITIES DO NOT ORIGINATE IN ACCIDENTAL CIRCUMSTANCES.

In eastern fable the world is a harp. Its strings are earth, air, fire, flood, life, death and mind. At certain periods an angel, flying through the heavens, strikes the harp. Its vibrations are those mighty issues of good and evil, which mark the destiny of our race. At one time, tempests, earthquakes, inundations, war, famine and pestilence follow the mystic touch. At another, all nature is dressed in smiles and roses. The earth is covered with waving grass and luxuriant harvests. The fields are gay with bloom; the air is filled with fragrance; rich flocks and herds crown the hill-tops, and spread themselves out over the valleys; and laughter rings out its merry peals on the glad era of hope.

This is the fable. The moral is plain. The mighty tract of human affairs is marked by great epochs. Time is full of eras.

The mystic harp was touched when the Pilgrims set foot on Plymouth Rock. Its quivering strings discoursed their most eloquent music. The burden of the notes was human freedom, human brotherhood, human rights, the sovereignty of the people, the supremacy of law over will, the divine right of man to govern himself. That was an era of eras.

Another era dawned when the union of these States under one government was effected by our national constitution, and which has given to America a career unparalleled in the annals of time for rapidity and brilliancy. To the "Father of his Country" the the thanks of the nation are given. Spirit of Washington! inspire the heart of every American citizen!*

Another era appeared when Treason unfolded its cursed design of dividing the country, so as to form a Confederacy, the corner-stone of which was to be human slavery.

A new era commenced when the "Savior of his country" was cruelly assassinated at Ford's Theatre, in the metropolis of the

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* The writer here acknowledges his indebtedness to *Wines' Commentaries on the Laws of the Ancient Hebrews.*

land. Fatal night! Spirit of Lincoln! inspire the councils of the bereaved nation!

Because we acknowledge a First Cause for what has befallen us, let us not ascribe our trials to Fate. For God works by means—and men whom He employs in the accomplishment of His designs, are free agents, not mere machines. "What! shall we receive good at the hand of God, and shall we not receive evil?" Or, because secondary causes are apparent amidst the calamities with which all are afflicted, let us not overlook the primary cause. They have not originated in chance. Jehovah says, "I form light and create darkness; I make peace and create evil; I the Lord do all these things." The whole programme is in the hand of "The Lord of hosts, which is wonderful in counsel, and excellent in working."

Skepticism may revolt at this idea, and deny God in our history. But the individual that fosters it should remember, that the Infidelity which has existed in both Church and State respecting God, Truth, Righteousness, is the tap-root of our sorrows. "It is a meteor in the political heavens which casts the most baleful light. It is a moral pestilence walking in darkness through the land. It is a dreadful sirocco, sweeping the face of the country, inducing fatal, moral prostration wherever it comes. It is a dark cloud stretching from the eastern sky to the western, shrouding all the empyrean with its heavy folds." As it is either a disbelief in, or a pervertion of Divine Revelation, so it throws wide open the door for the entrance of ambition, selfishness, official corruption, private cupidity, immorality and crime. It fosters immeasurably that tendency to personal liberty, which makes men restive under restraint of the wisest, and least partial and best of laws. For a man's rule of practice corresponds to his rule of faith—it is no higher. Let the Scriptures be either disregarded or prostituted to erroneous opinions, and no rule is left as a guarantee for purity and safety. And Skepticism is both aggressive and invasive. Like the apocalyptic beast of seven heads and more horns, it pushes and forces its way openly and with systematic perseverence. This has continued until we have been constrained to ask—the end of this, what will it be?

Similar elements to those which originated the Holy Wars of Palestine, in the Middle Ages—the deadly struggles of the Reformation, some few centuries later—and the sanguinary exploits of the Crimea, in more modern times, without doubt, engendered our civil convulsions, namely, DESPOTIC DOMINATION, ARISTOCRATIC ASSUMPTION AND SACERDOTAL CORRUPTION. To recover the Holy Land from the Saracens and Turks, the Crusaders were impelled to wage war—to rescue the Holy Religion of Jesus Christ from the adherents of Popery, such men as Luther, John Knox and William of Orange, were summoned to the conflict—to protect the Holy Places of Jerusalem from the aggressions of the Russian Autocrat, the Anglo-French nations were necessitated to marshal their forces. Is it not true that the diabolical rebellion, which compelled the North to rush to arms, but which is now in its last throes, must be traced up to the tripal influence of UNBRIDLED TYRANNY, HAUGHTY DICTATORSHIP, and CORRUPT PRIESTCRAFT? Human Oppressors, who wickedly supposed that they could hold the poor, down-trodden African in absolute vassalage, and be guiltless—Ambitious Demagogues, who wickedly beguiled the masses into treason and anarchy, and presumed they were doing God service—and Infidel Theologians, who wickedly promulgated that chattel-serfdom is a Divine institution, and appealed to the word of God to prove the dogma, are all actors in the fatal drama which is now being performed on the Southern soil. The last (chivalrous) act, that of murdering the nation's best and greatest President since the days of Washington, displayed the real ANIMUS of rebellion, whilst it moved the loyal people to tears and mourning as never before. Yet in the inscrutable arrangements of His Providence, God permitted it for the accomplishment of His wise purposes. The shot of April 14th, 1861, and the shot of April 14th, 1865, were not fired at random.

> "Not a single shaft can hit
> Till the God of heaven sees fit."

Our national calamities WERE TO BE. Who would ascribe them to fortuitous or contingent circumstances? He, who holds the balance in which the Government has been trembling for four

years or more, has gradually unfolded His designs towards us.* "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" The Divine plan, however, is secret to us till it be divulged. But again God has revealed what He intends shall be the final outcome of our struggle; for though the life of President Lincoln has been taken, the life of the Nation remains untouched. "Stand still and see the salvation of God." "Shall there be evil in a city, and Jehovah hath not inflicted it?"

III.

The third proposition that the text and the times suggest is, THAT OUR CALAMITIES ARE BEING OVERRULED FOR GOOD.

In this world nations are treated as nations. In the world to come, nations as such, are unknown—the units that compose them will there have their just demerits awarded, according to their works. It will be admitted, I suppose, that national prosperity is no guarantee that the favor of Heaven will always be realized by any people. It is possible for a nation to be under the clear sunshine of peace and plenty, whilst in the horizon there are gathering portentous clouds. We are not ignorant that national pride, arrogance and oppression will sooner or later incur direful punishment. "Be not deceived; God is not mocked." No nation, no more than an individual, can shake off its accountability. History is confirmatory of this fact, as well as Scripture. Sin has been the ruin of every Empire or Republic that ever

* "Abraham Lincoln was a chosen man: chosen for Death as well as for Life. * * * There is design in this. The inscrutable will of an Almighty Father, whose hand has been discernible in all the events of our mighty struggle—that mysterious Will which guides, which guards, which rebukes, which punishes, and which saves—is beneath all seeming harshness of national bereavement. The purpose of the Lord may not be fathomed by us, but we may rest assured, that in the present dispensation, as in others, "He doeth all things well."—*New York Weekly.*

"Mr. Lincoln was no ordinary man, and I believe the conviction has been growing on the nation's mind, as it certainly has been on my own, especially in the last years of his administration, that, by the hand of God, he was especially singled out to guide our Government in these troublous times; and, it seems to me, that the hand of God may be traced in many of the events connected with his history. * * * This man, though he fell by an assassin, still fell under the permissive hand of God. He had some wise purpose in allowing him to fall."—*Bishop Simpson's Address at President Lincoln's Funeral at Springfield, Illinois.*

flourished and fell. Assyria, Persia, Greece and Rome have paid the penalty. The only alternative with States, as with their subjects, is, REPENT OR PERISH. "For the nation and kingdom that will not serve Thee shall perish, yea those nations shall be utterly wasted." As a nation, we have been reaping a harvest corresponding to the seed sown. This must be admitted by every candid observer of the signs of the times.

For more than four-fifths of a century, this country has enjoyed unexampled prosperity. No land can, like this, record such palmy days. It is a nation composed of the strong, the free, the oppressed of every people; yet it is more precious than any that composed it. As a nation, we have been working out the great experiment of equal laws, for the first time for the imitation of the world; and from whose bosom a free Church, unstained by the guilt of persecution, and unburdened by the leaden protection of the State, should send forth light and salvation to the ends of the earth, to bring in the millennial morning. But alas! amidst these auspicious scenes the WORM was gnawing at the vitals of the Government, attempting its dread work of destruction—the SERPENT was coiling its slimy folds around the body politic, infusing its poisonous venom of corruption—the STORM was gathering blackness, threatening the country with irretrievable ruin. Yet we have the assurance, after four years' ordeal of fire and blood, that this Government is not to follow in the wake of those Republics whose sun has sunk to rise no more. The direct and visible interpositions of Providence in its behalf, leads to this conclusion. With President Johnson, we can confidently affirm that "We believe that the nation has a great mission to fulfill, and that God will not allow it to perish before its work is done."

Yet, doubtless, God is punishing it for the sins fostered and committed. Have not the people in the past been influenced BY POPULARITY INSTEAD OF PURITY—BY PARTIZANSHIP INSTEAD OF PRINCIPLE—BY POLITICS INSTEAD OF PIETY? Right and wrong have been amalgamated, forming an unnatural and unscriptural compound. The laws of the common humanity of the Adamic race have been ignored—the laws of the Divine Ethics of the Revealed

Canon have been repudiated—and the laws of the New Testament economy of the "Teacher come from God," have been violated. From these practices have resulted secret murders, riots, assaults in high places and in low, assassinations, mobs, and other symptoms of anarchy or barbarism. We have done wickedly in both North and South. Let us think soberly and speak candidly on this grave subject. Have not Pride and Boasting, Self-will and Licentiousness, Intemperance and Indifferentism, Bribery and Corruption, Slavery and Insubordination to the powers that be, been our prevailing evils? This is no time for apologies or abortive explanations. All the sins of the Decalogue ARE ours. "The Almighty Dollar" has been the nation's god. Before the Ebony Idol we have bowed down. Blasphemy we have practiced. The Sabbattic day has been transmuted into a day of gain and frivolity. Lawlessness has been developed. Murder, in many instances, has been allowed to go unpunished. Adultery has been winked at, and divorce obtained on unscriptural grounds. Fraud, Perjury and Covetousness complete the classification. For these things we are passing through the furnace of suffering. By this process, God is purging and preparing us for a higher and better life. We must learn righteousness, and put away from us our iniquities. Now is the time for the citizens to step forward, and avow their determination to stand up for principles, "true, beautiful and good,"—principles of law, justice and equity—principles which shall tend to the permanency and progress of the Country and Church. Without the Church, I believe, that the country would not have been preserved. "Ye are the salt of the earth." Since the Church is composed of persons who profess to follow the teachings and example of Jesus Christ, the word of God must guide them in all their duties and transactions. Some writer remarks, "Shew me a man who sincerely believes Civil Government to be an ordinance of God, and who renders obedience to it for conscience sake, and I will shew you one who is not, and can not be, an intense political partisan; I will shew you one who will labor to secure the election to office of the men best fitted to perform its duties, and who will never hesitate to scratch from his ticket the name of an

incompetent or bad man."* "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Are we any longer to connive at sin, and call good evil, and evill good; and put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter? If so, we are to be scourged yet more; but God will accomplish His designs. This He doth, by the use of what agents and means He pleaseth. The rebel Davis and the murderer Booth have done much to reveal these designs, involving the stability and perpetuity of the United States. Their actions they meant for evil to the country, but God overruled them for good. As a nation, we are stronger to-day than at any other epoch in our history, for the foul and cowardly assassination of our Chief Magistrate. Like Sampson, who at his death slew more than when he was alive, the martyred President has, in his death, accomplished more than all that he did during his presidential career, towards consolidating the country and bringing the guilty desperadoes to condign punishment. These perpetrators of crime advanced the pleasure of Heaven, though they knew it not, and did not so intend it. How wonderful are the developments of Providence!

> "God moves in a mysterious way,
> His wonders to perform."

All this is a practical commentary upon the language before

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* "In this country, intelligence is more widely diffused than in any nation on earth. We choose our own rulers; we are the sovereigns in whom rests exclusively the appointing power. If our public officers are not good men, we have no one to blame but ourselves. If the professors of religion chose to act on the principles of their Master, and consider citizenship as a responsibility for which they must give account, they would easily, without any formal organization, control this nation. But what do we find to be the fact? The people, as is always the case in free governments, are divided into two parties; but that politic party is yet to arise which will not sacrifice right to what it considers expediency, and which will not tolerate any wrong when it is supposed that the interests of the party require it. Yet, in the ranks of one or other of these parties religious men are found by the wholesale, aiding and abetting what they know to be wrong, if they suppose it will ensure a majority of votes at the coming election; a majority of votes, perhaps, to be given to a man who has no single moral attribute to entitle him to a suffrage. Thus is the religious influence of the professors of religion reduced to nothing. The maxim seems to be adopted—religion is one thing, and politics another; as though men could carve out a portion of their lives over which God should have no control, and which He would never bring into judgment."—*Letters on the Ministry of the Gospel, by Francis Wayland.*

us. "Shall there be evil in a city, and Jehovah hath not inflicted it?"

IV.

The last proposition that the text and the times suggest is THAT MEN ARE RESPONSIBLE, THOUGH THEY ARE USED BY JEHOVAH AS' INSTRUMENTS TO FULFILL HIS DESIGNS.

Times, seasons and the movements of men are under the superintendence of "the King eternal, immortal, invisible." Infinite wisdom, combined with Infinite power, sustains, moves, guides and governs all things; yet human agents are accountable. The affairs of past ages, though they fulfilled the Divine counsel, and carried forward the Divine plan, were produced by the voluntary agency of moral and responsible beings. This truth runs through the Scriptures like a rich vein. Its examples are not few. Pharaoh, Haman, Judas and the murderers of the Messiah are cases in point. To the last mentioned instance Peter referred in his memorable sermon on the day of Pentecost, when he said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In their prayer for protection against their persecutors, the Apostles used this remarkble language: "For of a truth against Thy holy child Jesus, whom Thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." The author of "God Sovereign and Man Free" writes, "It is absolutely certain that the crucifixion of Christ was foreordained, and that in his crucifixion the Jews and Romans did but fulfill the Divine purpose; and yet it is certain that they were in the perfect exercise of their free agency. The crucifixion of Christ was, therefore, charged upon them as a crime; and they were commanded to repent of it. They meant evil against Him; but God intended good. He made the wrath of man to praise Him; and the remainder of wrath He restrained." And this doctrine is confirmed by the Wars of the Bible. The seven nations of Canaan fought against the Hebrews, when under the leadership of Joshua they went up to take possession of the promised land. Now, there

was a longer war between the house of Saul and the house of Israel. Absalom rose in rebellion against his father's government, a fierce battle ensued, which resulted in the slaughter of twenty thousand men. Cyrus, with a formidable army, besieged Babylon and took it. These historic facts are sufficient to illustrate the proposition, that men are responsible, though they are used by Jehovah as instruments to fulfill His designs. The Divine purpose does not in any way interfere with their free agency. It was, for example, ordained and predicted that Cyrus would take Babylon; yet that warrior was left free to plan and execute his movements. Free Agency is nothing more nor less than ACTING WITHOUT COMPULSION, AND IN ACCORDANCE WITH ONE'S DESIRES OR INCLINATIONS.

Yet the actions of men are circumscribed. "Hitherto shall thou come, but no farther," is Jehovah's decision respecting man as well as the sea, to which it was originally addressed. This has been particularly witnessed during our nation's struggle for existence. The Oligarchy of the South must acknowledge it. For as a hook was put in the nose and a bridle in the lips of Sennacherib, king of Assyria, who invaded Judah, that he could not advance one step beyond the limits of the Divine decree; so a curb was put upon Jefferson Davis and John Wilkes Booth, and their emissaries, that they did not accomplish all that they intended. Deluded and miserable wretches! They did not know that they were instruments in God's hand for the destruction of the very dogmas and institutions that they blindly endeavored to popularize and make permanent. They are not relieved from the responsibilities accompanying their actions, by the fact that they were accomplishing the purposes of Heaven, for motives of malice and feelings of hate incited them thereto. As Free Agents, they are morally accountable, yet through them God has been glorified.

It becomes us reverently and gratefully to recognize the hand of Jehovah in these events. Let us thank Heaven that the rebellion is now well nigh crushed. The country is saved, though thousands of its choice flowers have been cut down; and the Cabinet lives, though its precious cedar has fallen. Suffering and death have been permitted to be endured, that the Govern-

ment might be preserved and purged from iniquity. "It is of the Lord's mercies that we are not consumed."

"Just are the ways of God
And justifiable to men."

"Shall there be evil in a city, and Jehovah hath not inflicted it?"

Thus have I attempted to elucidate the passage before us, bearing upon our national circumstances. It now remains for me to offer a tribute of respect and affection to the memory of our beloved but assassinated late Chief Magistrate. In doing so, his character as a PATRIOT, PHILATHROPIST, and PRESIDENT, will bear strict investigation, and is worthy a world-wide eulogy. This will be cheerfully rendered by the nations of the globe. Not that he was perfect, or did every thing that every person wished; but emphatically he was a good President. Like George Washton, Abraham Lincoln deserves the grateful remembrance of all who love civil and religious liberty—and he will have it in all time to come. The laudation of my pen and lip is too insignificant to be recorded or enunciated in connection with his memory. His name need not be written with a diamond in letters of gold, for it is indelibly inscribed upon the hearts and affections of the people of these United States, and of other countries. No monument need be raised to do justice to his worth; for this great land far outlives marble slabs, granite masonary and iron busts. Like a magnificent pyramid unbroken and erect, it now towers up among contemporaneous nations. It is a monumental obelisk to the name, genius, principles and victories of "Honest Old Abe," as well of the "Sage of MountVernon."

That Abraham Lincoln was a PATRIOT, is saying very little. Preeminently his patriotism was tried through four long years of rebellion and treason. PURITY and HONESTY are the attributes which the impartial historian will ascribe to him. If he erred, it was on the side of mercy—in showing over-abundant leniency to the armed and inveterate foes of our common Government. To restore the Union in its entirety was his great determination. To accomplish this he solicited the prayers and assistance of the people. And he did not ask in vain. He lived to see the ob-

ject of his soul well nigh accomplished. A weekly periodical says, "The Lord did not permit Mr. Lincoln to be murdered previous to his first inauguration, or just after the national flag had been fired upon at Sumter, or in times of great national depression, such as followed the first battle of Bull Run, the disastrous campaign of the Peninsula, or the defeats of the second battle of Bull Run, at Fredericksburg, and at Chancellorville. But he was slain after he had been for the second time invested with the highest office in the gift of the nation; after triumph had crowned the Federal arms; after the rebel government had fled and its capital had been captured; after the most powerful rebel army had been broken up, and the ablest rebel general had surrendered; after the national flag had been unfurled in every State; after the rebel forces were melting before our victorious troops, like snow under the warmth of the sun; after slavery, the principal cause of our national troubles, had received its death-blow; after all the powers of Europe had been astounded by the endurance, the capacities, the greatness and the successes of the Republican nation over which he presided. Just then, at the very moment of victory—after he had trodden the streets of Richmond, and when he was taxing his fertile mind and warm heart, to discover how he could deal most leniently with those who had sought his own life and the life of the nation, he is cut off by the cruel hand of the ruthless murderer." We may add to this, President Johnson's estimate of his worthy predecessor in office: "In the midst of the American people, where every citizen is taught to obey the laws and observe the rules of Christian conduct, our Chief Magistrate, beloved by all hearts, has been assassinated, and when all trace this crime to its cause, when we remember the source from whence the assassin drew his inspiration, and then look at the result, we stand yet more astonished at this most barbarous, most diabolical assassination. Such a crime as the murder of a great and good man, honored and revered, the beloved and the hope of the people, springs not alone from a solitary individual, of ever so desperate wickedness. We can trace through successive steps, without enumerating them here, back to that source which is the spring of all our woes." Truly, President Lincoln died a martyr to his patriotic principles.

Not only as a Patriot, but also as a PHILANTHROPIST, Abraham Lincoln's memory will be recorded on the deathless page of history. His was a large heart, a heart that knew no boundaries arising from caste, color, climate or configuration. He was a second Wilberforce, and his words and works can not and will not be buried in a cenotaph. "If Runnymede was not forgotton, if Ionia was a sacred name, if the blood flitted the faster in the veins as men roamed through the field among the Belgian dykes, which was called Waterloo; if Marathon was a holy shrine, beaten by the pilgrim feet of the world;" if Independence Hall is of special interest on every revolving fourth of July—why should not the room from which the "Emancipation Proclamation" was issued, be a memorable spot, where a brave heart resolved to do battle with a foul wrong, and to cancel the shame of years by loosing the shackles of the slave, notwithstanding some agreed not with its policy? As a Philanthropist, Mr. Lincoln did it, though from military necessity. Let no one quarrel with Providence because he was the chosen agent to accomplish this work. "It is hard to kick against the pricks." Rather, may every one rejoice over the achievements of the emancipating edict, and sympathize with the freedman, who has been introduced, by the logic of events, into the region of liberty. Certainly, Mr. Lincoln has left behind his unequivocal testimony, that he believed in the grand truth promulgated by Paul to the Athenians on Mars' hill, "And hath made of one blood all nations of men for to dwell on all the face of the earth." The poet well defines his views of the manumitted "contraband:"

"Is he not man, though knowledge never shed
Her quickening beams on his neglected head?
Is he not man, though sweet religion's voice,
Ne'er bade the mourner in his God rejoice?
Is he not man, by sin and suffering tried?
Is *he* not man, for whom the Saviour died?
Belie the negro's powers in headlong will,
Thy brother Christian thou shalt prove him still.
Belie his virtues, since his wrongs began
His follies and his crimes have stamped him *man*."

Upon the altar of Freedom, the life of Mr. Lincoln was sacrificed.

Also as PRESIDENT, his name is immortalized. That he was the choice of the nation, and that he was respected by the European powers, can not be denied. The "London Times," which is too Tory and Aristocratic to be in favor of a Free Republic, acknowledged, about three weeks since, that Mr. Lincoln was not second to any of the first-rate Monarchs of Europe. The announcement of his assassination will create a shudder in the Eastern Hemisphere.* At Toronto, it caused a profound sensation. The feeling of grief among the Canadian people is intense. In fact, throughout Canada, there is one expression of horror at the crime; and the warmest sympathy with the nation in its bereavement is exhibited. A Union prayer meeting, of different denominations of Christians, has been held at Montreal for this purpose, prompted by respect for the memory of our departed Chief. Also at Halifax, Nova Scotia, Newfoundland and other points of the British Provinces, there was a general suspension of business, with flags at half-mast, and other manifestations of condolence on the arrival of the sad intelligence that President Lincoln had been murdered. Surely we ought to be thankful that the Presidential Chair was ever filled by such a man. As Rev. Dr. Gurley appropriately remarked, who delivered the Funeral Oration in Washington: "It was a cruel hand, that dark hand of the assassin which smote our loved, wise and noble President, and filled the land with sorrow. * * * * Of late, the people have confided in the late, lamented President, with a full and loving confidence. Perhaps no man was ever so deeply and firmly imbedded in the hearts of the people as Abraham Lincoln. Nor was it mistaken confidence. He deserved it. He merited it by his character and by his acts. His whole life was simple, plain, honest, truthful and just, benevolent and kind. His perceptions were clear and quick. His judgment was good and pure. Beyond a question, always and everywhere he endeavored to be right and do right. His integrity was thorough, all controlling. It was the same in every place and relation. In consideration and control of matters great or small, the same principle of power and beauty shed a lustre upon all his other

* The news that has since reached us from Europe, more than confirms this assertion—especially the news from England and France.

excellencies of mind and heart, recommended him to his fellow-citizens as a man who, in a time of unexampled peril, when the very life of the nation was at stake, should be chosen to occupy the highest post of power and responsibility. How wisely and well, how purely and faithfully, how firmly and steadily, how justly and successfully he did occupy that post, and met its grave demands, is known to the country and the world. He recognized that the kingdom is the Lord's, and he is the Governor among nations. He remembered that God is in history, and felt that never had His hand or His mercy been so incessant as in the history of this nation. He hoped that the same hand would continue to aid us in this our greatest trouble. I speak what I know, and testify to what I have heard him say, when I affirm that goodness and mercy were the prop on which he humbly leaned; they were the best hope he had for himself and country. Hence, when he was leaving his home and coming to this city to take the seat in the Executive Chair, he said to old and tried friends who gathered around him and bade him farewell, 'I leave you with this request—pray for me.' They did pray for him, and millions of others prayed for him; nor did they pray in vain." In conclusion, Dr. Gurley said, "Though our beloved President is slain, our beloved country is saved, and so we sing of mercy as well as judgment. Tears of gratitude mingle with those of sorrow, while there is also dawning a brighter day, and may God be praised that our fallen Chief lived long enough to see the day dawn, and the star of peace arise upon the nation. He said he would be glad when the sun had risen. The light will shine upon his grave, and the grave will be a consecrated and precious spot."

Thus has passed away the sixteenth President of the United States—born July 12th, 1809, died April 15th, 1865. In this sad event, we are all reminded of the uncertainty of life—and the vanity of putting our hope and confidence in man. About seven and a half o'clock—the night of the assassination, Mr. Lincoln wrote: "Allow Mr. Ashmead and friend to come to me at 9 A. M., to-morrow." Ah! ere that hour arrived his soul had passed away into the spirit land—had appeared before the Judge of quick and dead. "To-morrow"—how uncertain the word

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" Ye men of business, and candidates for Eternity, beware of the uncertainty of TO-MORROW. "Hear this, all ye people; give ear, all ye inhabitants of the world. Both low and high, rich and poor together." "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." "Cease ye from man whose breath is in his nostrils." Be prepared for death. "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." Being ready, to die is gain; and sudden death, is sudden glory.

> "It matters little at what hour of the day
> The Christian falls asleep. Death cannot come untimely
> To him who is fit to die. The loss of this cold world
> Is more of Heaven. The briefer life,
> The earlier immortality."

It would not be faithful on my part to-night, were I to omit expressing profound regret that the President met his death WHERE he did—that he was assassinated at the theatre, in the midst of a frivolous farce. This is re-echoed, at least, by the christian portion of the nation. Would that Booth had committed the deed in the White House, on the highway, any place, indeed, rather than at the theatre. But over this part of the tragical transaction, we willingly throw the mantel of charity. "He that is without sin among you let him first cast a stone." At the same time it must be acknowledged that theatres, in general, are the cess-pools of all iniquity. Beware of their danger, my young friends, when you visit our large towns and cities. Avoid them, pass not by them, turn from them, and pass away.

In the assassination of President Lincoln, the rebels, doubtless, have lost a friend; perhaps, their best. Most men seem to hear from the thunder cloud that has just passed over us—"Rebellion is a crime of deepest dye—rebellion must have meted out to it merited punishment." LEX TALIONIS seems now to be the motto of the masses. In God's name WE say, let law be enforced and justice executed. This will conduce to our strength and respect. In the administration of the Governmental affairs, our new Chief Magistrate, Andrew Johnson, must have the prayers, sympathies

and co-operation of the people, called as he has been so suddenly to bear such great and grave responsibilities. His fall, which is well known to the country, must not for one moment prevent us from giving him that support that the word of God demands, in the discharge of his official functions. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God." Two or three weeks before the cowardly and dastardly assassination, Mr. Lincoln expressed himself in warm terms of the Vice President's merits, observing that he had done nobly for his country. HE IS TOO MUCH OF A MAN, he added, FOR THE AMERICAN PEOPLE TO CAST HIM OFF FOR A SINGLE ERROR. In the arrangements of Providence, he has become our Chief Executive, and he must be honored and obeyed. In this connection you will permit me to reiterate, only with different phraseology, some of the sentiments to which I gave utterance, in a discourse preached in the Congregational Church, on rejoicing day, April 13th: "The duties of citizens to their rulers are honor and obedience. They are to look upon their office as a delegation from God, and upon them as God's ministers. On this account they are to esteem and reverence both their function and their persons. As they are to feel an attachment to government as government, irrespective of the men who administer it; so they are to feel an attachment to magistrates as magistrates, irrespective of the party to which they belong. If they honor the ruler of the people because he belongs to their party, and not because Christ enjoins it, they may be good partisans, but not good christians. Without honor, reverence, esteem, there can be no true obedience. Moreover, the obedience rendered to magistrates must be rendered as due to God, whose representatives and delegates they are. He who resists the magistrate resists God." Then let us pray that Andrew Johnson may be endowed with wisdom and firmness from on High; and that his life may be long spared.

But our only hope is in God, who is able to deliver us from all our troubles, and will deliver when His purposes towards us are accomplished. Milton's fervent prayer, found somewhere in his writings, is so applicable to our Commonwealth, that we venture to offer it to Heaven, with the assurance that all here

assembled will join in its presentation: "Thou, therefore, that sitteth in light and glory unapproachable! Parent of angels and men! next, Thee I implore, Omnipotent King; Redeemer of that lost remnant whose nature Thou did'st assume, ineffable and everlasting Love!—and Thou, the third subsistence of Divine Infinitude, illuming Spirit, the joy and solace of created things! one Tri-personal God-head! now unite entirely, and appropriate us to Thyself; tie us everlastingly in willing homage to the prerogative of Thy eternal throne. Defeat the enemies of our peace, visible or invisible. Let them take counsel together, and let it come to nought; let them decree, and do Thou cancel it; let them gather themselves, and be scattered; let them embattle, and be broken. Then amidst the hymns and hallelujahs of saints, some one may, perhaps, be heard offering, at high strains, in new and lofty measures, to sing and celebrate Thy Divine mercies, and marvellous judgments in this land, throughout all ages; whereby this great nation, instructed and united to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation, to be found the soberest, wisest and most christian people at that day, when thou, the eternal and shortly expected King shall open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shall put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through Heaven and earth; when they, undoubtedly, that by their labors, counsels and prayers, have been earnest for the common good of religion and their country, shall receive, above the inferior orders of the blessed, the regal addition of principalities, legions and thrones, unto their glorious titles, and in supereminence of beatific vision, progressing the dateless and inevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure forever."

With such a spirit of prayer, it becomes us to cultivate submission to the will of God in the midst of our national calamities, especially of our national bereavement. "Shall there be evil in a city, and Jehovah hath not inflicted it?" "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

But let us frankly acknowledge that we have merited these calamities—that they have been inflicted upon our country as chastisements for sin. "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice." Whilst, however, these calamities have punished, they have likewise purified us as a people. And be assured, that in the future all the evolutions of Providence will be for the good of the nation, and for the praise of the Arbiter of nations. "It is the Lord: let Him do what seemeth him good." With such a confidence, it is our privilege to exclaim without reserve, "Thy will, O Lord, be done."

"If, for the age to come, this hour
Of trial hath vicarious power,
And blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!
Strike Thou, the Master, we Thy keys,
The anthems of the destinies!
The minor of Thy loftier strain:
Our hearts shall breathe the old refrain,
Thy will be done!

A DIRGE.

The following dirge, composed by L. M. Dawn, was sung in connection with the funeral exercises, at Springfield, Ill., as the coffin, containing the mortal remains of President Lincoln, was deposited in the tomb:

"All our land is draped in mourning
Hearts are bowed and strong men weep;
For our loved, our noble leader
Sleeps his last, his dreamless sleep—
Gone forever, fallen by a traitor's hand,
Though preserved his dearest treasure
Our redeem'd, beloved land.
Rest in peace.

"Thro' our night of bloody struggle,
Ever dauntless, firm and true,
Bravely, gently forth he led us
Till the morn burst on our view—
Till he saw the day of triumph,
Saw the field our heroes won,
Then his honored life was ended
Then his glorious work was done.
Rest in peace.

"When from mountain, hill and valley,
To their homes our brave boys come,
When with welcome notes we greet them,
Song and cheer and pealing drum,
When we miss our loved ones fallen.
When to weep we turn aside,
Then for him our tears shall mingle—
He has suffered, he has died.
Rest in peace.

"Honored leader, long and fondly
Shall thy memory cherished be,
Hearts shall bless thee for their freedom,
Hearts unborn shall sigh for thee.
He who gave thee might and wisdom
Gave thy spirit sweet repose.
Farewell, father, friend and guardian,
Rest forever, rest in peace.
Rest in peace."

AN ODE.

The funeral exercises were closed by singing a hymn, composed by Rev. Dr. Gurley:

"Rest, noble martyr, rest in peace;
Rest with the true and brave,
Who, like thee, fell in Freedom's cause,
The Nation's life to save.

Thy name shall live while time endures,
And men shall say of thee,
"He saved his country from its foes,
And bade the slave be free."

These deeds shall be thy monument,
Better than brass or stone;
They leave thy fame in glory's light,
Unrival'd and alone.

This consecrated spot shall be
To Freedom ever dear;
And Freedom's sons of every race
Shall weep and worship here.

O God! before whom we, in tears,
Our fallen Chief deplore,
Grant that the cause, for which he died,
May live for evermore."

DOXOLOGY.

To Father, Son and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

THE LAST INAUGURAL ADDRESS

OF

PRESIDENT LINCOLN.

Fellow-Countrymen:—At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then a statement somewhat in a detail of a course to be pursued, seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this, four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it; all sought to avoid it. While the inaugural address was being delivered from this place, devoted altogether to saving the Union without war, insurgent agents were in the city seeking to destroy it without war—seeking to dissolve the Union and divide the effects by negotiation. Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish; and the war came.

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest, was the object for which the insurgents would rend the Union even by war, while the Government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding.

Both read the same Bible and pray to the same God, and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's

faces, but let us not judge, that we are not judged. The prayers of both could not be answered. That neither has been answered fully. The Almighty has his own purposes "Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of these offences, which in the providence of God must needs come, but which having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those Divine Attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may soon pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so, still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and for his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.